THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 5874 Saturday, February 5, 1955 Price Threepence

FORMOSA

THE United States ought to receive the deepest sympathy over her predicament, no doubt felt to be so by her leaders and most of her people, in Formosa, and not criticism. Ideal solutions in this world are hard to come by. They are hard to come by in Europe. Who would have dreamt ten years ago that the British Parliament would be almost unanimous about including German armed forces beside its own in a European army? And who would have dreamt that the French Assembly, however reluctantly, ten years after the occupation would vote to place French forces beside German. And it must be assumed, unless the members of both legislatures have gone mad, that this is the best solution which can be found in Europe for a situation in which high values have to be defended. Beggars in a harsh world cannot be choosers, and on the whole, statesmen in search of solutions of this world's difficulties are beggars, when they are honourable men.

American Action

President Eisenhower with the support of Congress has declared that Formosa is to be defended, and by American forces if necessary. It is not hard to see how under the pressure of circumstances, this declaration has been forced from him. Quite apart from American strategic interests (which no doubt do not include a world war over Chiang Kai-Shek and the Chinese Communists with American forces engaged with six hundred million Chinese) it is clearly not possible to hand Formosa over to Mao Tse-Tung at this moment. If the policy be granted of not allowing South-East Asia to go Communist then to allow the Chinese Communists to take Formosa by force would be disastrous. It would be a declaration, after past events there, that under pressure of force the Communists could have their will anywhere, or could try to have their will, with similar ominous situations as the present threatened for the future.

It is reasonable to see that after Chiang with the remnants of his forces had taken refuge in Formosa, after the Communist revolution, that America could not immediately withdraw their support from him.

It is reasonable to see after China had actively intervened in the Korean war, and supported what the United Nations almost unanimously declared to be open aggression, that America should harden her policy over Formosa.

To say the least of it the peace-loving Chinese Communists have not been helpful. To be always, in practice, swearing by war and the use of it to attain certain ends does not help other people towards pacific solutions. Furthermore, the Chinese are not the only people with face to save. The recent trial and imprisonment of the American airmen, with all the touch of policy about it rather than any suggestion of disinterested justice, must have stirred the American people to the quick.

Nationalist Troops

If then a change of policy demands that the Nationalist-held islands off the shores of the mainland should be given up, it is hard to see how the Nationalist troops could be left there to fall into the hands of the Communists. What would Chiang's troops elsewhere think of that? Granted certain assumptions and the above reasons, American forces were almost bound to intervene, if necessary, to make sure that the Nationalists would be evacuated to safety: and by intervention create what President Eisenhower has himself called a powder keg.

United Nations Action

What is to be done? Future prospects, without the eventual handing over the island to what Sir Anthony Eden calls the Chinese "authorities," are painful. It seems generally agreed that Chiang's government on the island, assuming that Chiang is anything more than a figurehead in it, is one of the most brutal and totalitarian in existence. The word "free" when the American President uses it of the island must choke in his throat. To the support of such a government the Americans at present are committed. Sooner or later, perhaps sooner than later, Chiang's army will break up. Time itself is biting into it. All the men in it are growing older and there is no possibility of new recruitment.

The American government has declared that it will not intervene on the Chinese mainland, and will not allow the Nationalists to do so. It is to be expected that Mao Tse-Tung was sitting pretty comfortable on that matter in any case without that assurance. Within present policy America sooner or later would be forced openly to occupy Formosa and hold it by her own armed strength. That is not possible, at least in a world that asks to be released from war, and above all, the prospects of a third world war.

It is to be hoped that somehow or other the United Nations will find a way out. Occupation of the island for a period by the United Nations, if the Chinese Communists will give their consent, is possible. The Communists ought to be able to wait ten or fifteen years for their own occupation of the island. If they cannot then the world will know who is forcing war, and although that is not very helpful if war should come, it can be helpful in letting the Chinese leaders know what the world—outside the Communist countries—thinks of them, and that may be helpful immediately in preventing war.

A CRITIC'S NOTEBOOK

By E. W. Martin

(Mr. Martin reviews Principal Spencer's new book, "The Deep Things of God")

In the realms of thought and action there are always groups of individuals who work toward a goal that is beyond the comprehension of the majority. Such a man as the philosopher, Alfred North Whitehead, used to speak about a New Reformation which he thought was in progress. He did not believe that mankind would easily reach agreement about its deepest intuitions any more than that it would readily attain to the harmony which would make world-unity a political reality. Whitehead saw in 1933 a steady decay in all institutional and dogmatic forms of religion and felt beneath the surface the pressure of a new urge for spiritual truth and creative action.

To-day we may be more aware, at least superficially, of disunity than of any possibility for religious or political unification. It may indeed be true that the virus of outer discord has infected Christianity itself. Besides doctrinal differences and cleavages there is the wide gulf that separates the adherents of the "Deep Church" from those who blindly follow a "know-nothing Christianity" imported with a flourish of drums from America.

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Berdyaev urged that there should be a "rapprochement between Christians themselves on the basis of mutual knowledge," based on a new and deep spirituality; and in his new book *The Deep Things of God* (Allen and Unwin, 8s. 6d.) the Rev. Sidney Spencer, Principal of Manchester College, Oxford, centres our attention on the liberating and saving power that may come from a wise interpretation of Liberal Christianity.

This book is divided into four sections and yet it is a whole; its various subjects—problems of theology, the inner reality of mysticism, the teachings of Jesus and the relation of religion to society—are bound together indissolubly in the pattern of our lives. Mr. Spencer does not rely upon any Barthian retrospection for the solutions of problems that bear the stamp and nature of the twentieth century. He uses a spiritual faculty to find his way into the midst of a dark wood through which runs a constant stream of light.

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As God is so often thought of in terms of power Mr. Spencer at once deals with the ancient stumbling-block in a created universe, which suggests that God cannot be both beneficent and omnipotent; he writes of miracles, intercession and materialism, also from his position as an adherent of the Unitarian movement he pertinently asks the direct question: "Are Unitarians Christians?" It was the late Ellis Roberts, a sensitive and able critic, who raised this old question in his *Life of Dick Sheppard*. Mr. Roberts was not writing with his usual care for fact, and in answering the question Mr. Spencer recalls that in the sixteenth century Unitarians were alone in rejecting such ideas as those of eternal punishment and total human depravity. So one would say that Dr. Niebuhr's idea of one group of people facing light and the other facing darkness could serve as an answer here. But it would be a faulty emphasis, and there is far more strength in the affirmation that Unitarians are to be called Christians as they derive their central inspiration not from the Trinity and the Incarnation, but from the God-principle that they strive to understand, and from the love symbolized in the Cross.

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Mr. Spencer says that within the Unitarian movement there has been in recent years a deepening of interest in mysticism. The true mystic is not only aware of truth but is directly moved by it. Mystics trace the image of eternity on the map of their age, and it is in this section of his work that Principal Spencer is perhaps most persuasive, for one is aware that he has planned wisely to offer truth to all who are trying to find it. William Law, the eighteenth-century Anglican mystic, brings together in his work "the historic and the mystical aspects of faith in an organic unity." Mr. Spencer also seeks unity, and he knows that it is the spiritual experience which matters so much in our "time of troubles," our age of unbelief, agnosticism and idolatry. This experience of great minds is a greater proof of God's existence than any argument from design in the universe. Law's religion, Christocentric and Catholic, makes for new love and new life on which there may be creative building as the reality of God is used to make us aware that Christianity is a living force, a rock more durable than the sands of Marxism.

Jesus is studied first as a poet—and there is no doubt that the inspiration illuminating the saint is identical with that which blesses the poet—and as a healer. The Cross is an abiding reality for this writer. He understands its meaning and its promise. The fact that Jesus could triumph by means of love is a comfort to those who tread toward faith by the way of knowledge. There is no spurning here of God's gifts of intellect and will; in fact, Mr. Spencer's work, securely based as it is, gains in substance and power because it is founded surely on that which can be demonstrated. Out of such a demonstration would come the knowledge that Love is power.

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When he turns from those subjective issues of human experience to society and its problems, he strikes the right notes. He points out that Unitarians have been to the fore in the safeguarding of intellectual freedom. In our world there are groups in Moscow and in Washington who would practice "thought-control" for one reason or another. But that sort of thing must be replaced by vision.

We need a salvation, Mr. Spencer affirms, "which must affect the whole set of social, political and economic relationships to which our life belongs." It is only too true that a spiritual revolution alone can solve our spiritual, cultural and social problems. Perhaps the wisest statement made in modern times about the social tasks of our age was that by Lewis Mumford, who said: "We must de-centralize power in all its manifestations." Mr. Spencer quotes this because he knows that the Christian now cannot isolate himself from that kind of regional task which will preserve all the variety and solidity of the Christian community.

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One of the fruits of modern industrialism has been the loss of that human contact without which there can never be genuine community life. "The great evil of the modern property-system," this writer says, "is the divorce which it establishes between the owners and the workers." As one who has given some time to the study of such problems I would like to endorse it, and also to point out that in writing of "the deep things" of God, Mr. Spencer has also used his powers of insight in a dedicated way. This is the duty of the Christian thinker. It is not an acceptance of faith, but a giving-out of what has come from the faith that is the value of work firmly grounded on spiritual truth and intellectual effort. The devotees of a so-called "simple faith" are living

in an age when life is not simple. The solutions to our problems can only come from great knowledge applied over a long period to issues that may decide the fate of our civilization.

COMMENT

Equal Pay for Equal Work

DURING the agitation for Women's Suffrage a cartoon appeared depicting a woman in the act of pushing a great globe, labelled "Votes for Women," up a steep hill, with the caption: "They talk of the Labours of Sisyphus; but Sisyphus was only a man!" That labour, apparently insuperable, was accomplished; and in the reported intention of the Government to pay women in the non-industrial Civil Service the same wages as men for the same work, another and at times, bitterly resented, case of sex inequality is clearly on the way to settlement. When the Civil Service has led the way, it is inevitable that Local Government and Industry will eventually follow.

What the final result will be is, of course, difficult to see. It does away with a feeling of unfair treatment on the part of a large number of people; but the ultimate social effect is more difficult to forecast. A man's wage, after all, has been fixed in the past on the tacit assumption that he has a family to keep. That was not true in many cases, whereas many women had responsibilities as well, ofter voluntarily assumed: but on the whole that assumption was correct. It looks as though the new practice will intensify the tendency already existing for women to engage in remunerative work after marriage.

Personally, I welcome the modern tendency towards the economic independence of women, which must in the long run make for happier marriages. I can conceive of no more unpleasant predicament for anyone to have been in than the average young woman of Victorian times, who anxious to do something worth doing, just had to wait until someone came and "took them off their parents' hands." A short time ago I met a woman who went to school the same time that I did. Her parents were reputed to be very well off, and when she decided to go into a bank at the time that they opened their doors to women employees, many of her friends were indignant—"the idea! taking the bread and butter out of other people's mouths!" Many years later, however, her father died in poverty, having made unwise investments. But it makes no difference to her, for she has been able to save up to buy a small home and she has an adequate pension. Of course, all this is so well recognized to-day that it is hardly worth while to say it; but it is well to remember that it is only in this century that the change of attitude has come.

Parties and Pageantry in India

The recent sixtieth session of the Indian National Congress that met near Madras seems to have been a vaster affair than even an American party convention, the biggest thing in the way of political meetings known among Anglo-Saxons. The new President claimed that the Congress was a national movement encompassing all the people of India and leading them to a better life; and another leader, while admitting sundry lapses from its high ideals claimed that it was well known that morally Congress stood above all other political parties in the world. My own chief criticism of Congress would be that it is too much of a monopolist party and that it would be a big advantage to the future of government and political life in India if there existed an opposition group that could roughly be compared with the Congress Party in influence and membership. No amount of mind-washing in public can be so salutary for a party's character as the detached and even hostile criticism of another party that has hopes and prospects of standing some day in the shoes of its rival.

The visit to Delhi of the Governor-General of Pakistan and his Minister of the Interior gives hopes of better relations between India and Pakistan in the days to come, although no talks or negotiations are actually contemplated during this visit. The Minister of the Interior in expressing shame at the massacres at the time of partition, when hundreds of thousands of men, women and children lost their lives on both sides, must have struck a note that will lead to second thoughts about the unsatisfactory relations of the last few years. The old durbars, with their pageantry and display were apt to be sternly criticized in some quarters, but the delight of the Indians at such processions as celebrated Republic Day show that they met some unsatisfied desire of the Indian mind.

I sometimes feel that we in Britain could do with a little more pageantry in our towns and cities. When I was a boy living overseas, there was no end of pageants of various kinds —Diamond Jubilee celebrations and many other royal events, farewells to contingents to South Africa, with their processions on land and of ships in the harbour, a royal visit, and visits of Indian and Imperial troops; nor were these occasions only of a military nature, for quite as popular were Labour Day processions of the various Trade Unions, with floats representing aspects of their trades. It all, however, disappeared with the first World War, and never returned, but with it went something that gave a great deal of pleasure to those who saw and those who participated.

Paying One's Way

I have just been reading an interesting article giving an account of the writer's experiences on a visit to Australia. The general impression given was one of great prosperity and rapidly increasing wealth. Indeed, it is this fact that constitutes one of the problems that may have to be solved in the future. The great size of Australia, as shown on the map, hides the fact that the greater part can never be more than very sparsely settled; but for all that there is ample room for three-fold the present rapidly increasing population of nine million people, who live at an extremely high standard. The minimum wage is about £12 per week, and the great risk is that, being largely dependent on external markets, the country may be unable to produce cheaply enough to sell. Although the products of the land will always have an important place in Australia's economy, she has laid the foundations of many important manufactures. A short time ago, the Spanish regime said with pride that that country was now producing 6,000 motor cars a year: Australia now produces over 50,000 a year, and is entering the export market—a development made possible by the skill of her new immigrants.

Australia aims at playing an important part in Pacific relations, but so far she has done comparatively little to meet the current difficulties, beyond sending a small contingent to Korea. In spite, however, that she of all western nations is most exposed to communist threats, her conscription amounts to little more than a three months' picnic, for which the young men are handsomely paid, whilst our young men, with a small wage, have to do difficult and dangerous duty abroad. Apparently, however, she has been asked by our Government to provide an army that can be sent abroad and do its part in keeping order in the Pacific alongside troops from America and Britain. To-day the Regular Army of Australia is little more than 25,000; were she to provide her proper share, she would have four times that number.

Commentator.

Books That Have Not Arrived

I offer a sincere apology to all your readers who have ordered Sunday School Handbooks from the Religious Education and Youth Department but have not yet received them. We are dependent on the voluntary parties which can be arranged from time to time for packing and dispatching these books from Bury, and it has not been possible so far to arrange as many of these sessions as we had hoped for. May we ask ministers and Sunday School officials to pass on this apology to anyone who has ordered these books, and to add a reminder that payment for the books will be due on delivery.

Dudley Richards.

IT OCCURRED TO ME

By Muriel Hilton

The travel agencies and those who produce seed catalogues know a great deal about human nature, for the display of what they can offer the public comes in the first bleak days of January when there is a decided slump in the spirit's temperature. The long build-up of Christmas has reached its termination, the colourful decorations are down, the parties over, and then suddenly every paper is thick with advertisements to lure the thoughts to summer holidays. Summer! And of course the pictures in the brochures for which one sends are all taken in the streaming sunlight. Breakfast is partaken on a verandah near snow-capped mountains, but it is always warm enough to wear topless dresses even at that hour in the morning.

And seed catalogues, how alluring they are with their vivid larger-than-life flowers, their prize-taking vegetables. To see them when the garden is sodden with melting snow is to escape into a world of seeming unreality. It is exciting in the depth of winter to select packets of seeds, forgetting for a moment, the mice, birds, pests and mildew that deter one from the fulfilment of one's hopes, and these apart from the weather! How often does one order more packets of seeds than can possibly be used, purchasing for acres rather than an average sized garden plot, but it is good in the stark reality of the first cold months of the year to dwell on riots of colour, scented blossoms wafted on the evening breeze and vegetables grown to the perfection of the pictures in the catalogues. Yes, we buy more seeds than we can use, and each year we perhaps say we'll do differently another time. Why shouldn't our dreams exceed what can possibly be realized, our hopes loom larger than bare facts? It would be a dull world indeed if as someone put it, there were no "joyous overplus."

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Those who have been confined indoors for a time appreciate to the full that first day when they leave the house to sally forth into the larger world that lies beyond their front door. How good it is to feel the sharp sting of fresh air, to see dark formed trees on the landscape, to hear children's voices and to become part of the familiar scenes of shopping. And yet it has often been brought home to me how wonderfully some people live in a comparatively small space.

I had a friend who for some years was too incapacitated to go out, and saw life outside through a window. Through that window she observed people and things with a perceptive, wide eye, seeing far deeper into life than the majority who have the whole country to traverse. The difficult art of living was well mastered and went on from moment to moment in her room. From her desk, through innumerable letters, she kept in touch with people all over the world. No one knew the personal art of letter writing more than she!

Her mind ranged over the world of politics, religion and art right to the end of her four score years, and many sales of works benefited from the beautiful needlework that came from her hands. There was always a sense of heightened awareness when she talked of some special incident seen outside her window, and how she enjoyed the people who passed. She explored her cicumstances to the full, realized all their possibilities and responded fully and vividly to all that lay within her reach. And so she achieved happiness and contentment which was felt and is still remembered by those who loved her. I often thought of these words in relation to her. "Without moving is the travelling on this road. To whatever place one would travel that place oneself becomes."

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Most of us still make New Year resolutions which through January at least remain firm and steadfast. In a world of so much print with books for ever pouring from the presses one does not always re-read those on one's own shelves. So one of my resolutions is to re-read books, and I have started with "The Land," by Victoria Sackville West. It is a good book to read in the winter for we are very conscious of the trouble farmers are having in bad weather, and there is also the sense that the earth is lying fallow waiting for the spring. The poet begins her cycle of the year with winter and her blank verse is splendid to read aloud. There is a rise and fall with this kind of writing. Without warning one is suddenly lifted into the realms of pure poetry and certain passages take on a memorable quality. This for instance:—

> —So the winter gives
> A blameless idleness to active hands
> And liberates the vision of the soul.
> Darkness is greater light, to those who see;
> Solitude greater company to those
> Who hear the immaterial voices; those ..
> Who dare to be alone.

TRADE UNIONS AND THE CO-OPS.

By R. D. Woodall

TRADE Unions and Co-operative Societies both have always done a great deal of educational and social work amongst their members, but at the present time, too, in both of these movements there is appalling apathy. In a recent unsuccessful effort to modernize the rules of the 1,100,000 strong London Co-operative Society there was a poll of about 3,000, although everyone who held a shilling share in the society could have voted. In another Midland Co-operative Society with a membership of over 100,000 approximately 500 voted in a recent Directors' Election. It is not surprising therefore that well disciplined totalitarian minded minorities like the members of the Communist Party of Great Britain exercise an influence totally out of proportion to their actual numerical strength in this country, in bodies like this.

The same apathy pervades many Trade Unions. In last year's election of a President for the monster Amalgamated Engineering Union only about 1 in 10 of the members eligible to vote, voted.

In many Unions indeed their meeting places are as badly attended as chapels. As I write, I have in front of me a Trade Union Journal, full of militant resolutions. This journal, unlike many Trade Union publications, records attendance figures, at meetings where these resolutions were passed. The attendances recorded indicate figures of 10, 14, 49, 21, 9, 20, 10, 12, 26, 15, 35, 40, 33, 17, 18, 26 and 20. Big city attendances appear on the whole to be small and provincial town attendances better.

Amongst some branch officials too there does seem to be an extremely vicious spirit loose. 1954 saw the sending to Coventry of a man for a year—because he obeyed his Union's advice not to strike when others went on strike. There was also an attempt to victimize a young man whose girl friend had not taken part in a strike. Many people had their livings threatened by the "unofficial" strikers in the Docks while there have been systematic whispering and smear campaigns against certain Trade Union leaders like Arthur Deakin of the Transport and General Workers' Union and Jack Tanner, late President of the Amalgamated Engineering Union.

The fact has further to be faced that a militant minority of Trade Union leaders believe that their Union members can be transformed into a militant army of obedient followers, ready at the given time to provide the cannon fodder necessary in any violent revolution. These, of course, are the black sides of modern Trade Unionism, which arise simply, because many of those who attend the Branch Meetings do not reflect the real opinions of the vast mass of ordinary people who only join Trade Unions as a type of insurance or who join because of the "Closed Shop" principle.

Anyone who reads publications of Unions like the National Union of Seamen or the National Union of Agricultural

Workers will quickly realize what magnificent work many Unions are actually doing, without using undesirable methods of getting what they want.

Nor can we be like Pontius Pilate and wash our hands of the whole business, for what our Trade Unions do concerns us vitally. If the Communist led electricians decided to shut down the power stations to-night, we should all be most vitally concerned.

It behoves us therefore as good citizens to express our ideas of good neighbourliness in doing our duty as members of Trade Unions, Professional organizations and Co-operative Societies in regular attendance at Branch Meetings and in encouraging others to attend as well, in being ready to hold office in these bodies and in helping to make them the true democratic organizations they ought to be. If we by such work can help to make these organizations more useful servants of their members and of the community at the same time, than they are at present, then we are doing something, however small, to make our community a better place to live in.

UNDER HIS VINE AND FIG TREE

By R. McDowell

THE congregations to which the Reverend Joshua Davies had successively ministered had sometimes noticed and smiled at the frequency of his references to the vine and the fig tree, and in particular to the frequent use he made of that famous verse in *Micah*—"They shall sit every man under his vine and under his fig tree, and none shall make them afraid." None, however, who heard those words ever guessed that they were listening to a symbol of what was becoming a consuming passion in their minister's mind, the possession of a garden and small orchard of his own.

The time came when this passion seemed about to be realized. He retired to a small house in the South, although the crowning touch, the small orchard, was missing. However, he bought and planted some well-grown young apple and pear trees that might be expected to bear well in a year or two. To be sure he had often done that in the gardens of the manses he had lived in, but others had reaped the harvest; now at last that joy might be his. When spring came, as though they knew what was expected of them, the trees were covered with flowers, and later with a few small fruits, although as a good husbandman, Joshua Davies removed the others. His reward would come later.

The next year, however, his doctor told him that he was suffering from a too early retirement; and so it happened that in the early summer he went to a pleasant country town many miles away, and there in the manse garden, following his fixed habit, he planted a number of fruit trees. Before long he had begun to feel so much at home in his new charge, that he doubted whether he would ever go back to the house he had bought; and about the same time he received a fairly large and unexpected legacy. One day he came on a house for sale that just suited him, with a fine view and a pleasant garden, lacking only the final seal of perfection, some growing fruit trees. He bought it and left the manse, which the trustees were glad to sell on account of its inconvenient size.

Once again, hope springing eternal, he bought new fruit trees and planted them. When opportunity arose, he sold his distant cottage, although with a heavy heart, for he knew that *his* fruit trees would have their branches weighed down that year with abundant fruit. He now formed the habit of gazing wistfully at the latest trees he had planted, and asking himself: "Shall I ever taste the pears and apples? Shall I ever sit in their shade in summer days?"

He is now nearer seventy than sixty, and his chances are growing smaller, although on the law of averages he might. A predecessor of his in his present charge had once written an article in a well-known journal that told how to live till one was a hundred years old; but since he himself died the next year, twenty years short of a century, there must have been something wrong with the prescription. He pins his hope to heredity, for many of his relatives lived to be over eighty. In the meantime, he hopes; his greatest danger seems to be that his desire to sit under his trees and eat their fruit will become so much of a fixed idea, that he will be put where he can do neither. In the meantime, there is no moment so full of happiness as when a passing neighbour pops his head over the gate while he is weeding the garden, and says: "A bit warm, isn't it? Never mind, those trees will soon be big enough to sit under." And with a strange light in his eyes, the Reverend Joshua Davies looks up and says: "Yes, two or three years now."

SUFFERING AND HUMAN EXPERIENCE

By R. Nicol Cross

I have read Miss Adam's letter with sympathy for I have long been puzzled by an apologetic for the pain and suffering in human experience as being an indispensable moral discipline and spiritual opportunity while at the same time so much humanitarian effort and research are directed to the reduction or elimination of suffering. It is, moreover, odd that the angels are deemed not to require it at all for their much superior virtues and spirituality and it is totally absent from the conception of heaven where just and unjust men are made perfect.

No doubt a tolerable amount of pain and hardship can be good for the soul, yet most people, whatever their pious belief about its spiritual benefits in the divine economy, are prepared to take the risks of avoiding it or getting rid of it as quickly as possible. The only sort who have resorted to it on principle are the ancient cynics, ascetics, monks, mediaevalists, masochists, all regarded as a peculiar, if not perverted, people. One might, however, mention William James, who after just a fortnight at Chatauqua, that transcendental Jamboree ideally planned to secure immunity from the blows, blasts and badgerings of a crude, cruel and contrary world, escaped for his life with a great sigh of relief because it suffocated his natural instinct for a wildish, open and not too rational universe in which there was a chance to exercise his spiritual nerve and stretch his moral muscles. Of course, James was a tough guy, even for an American who constitutionally believed in Life, Liberty and the Pursuit of Ideals, short of complete Happiness and finished Perfection.

But it is perhaps even more difficult to think up a satisfying apologia for the systematic cruelty, pain and suffering which appear to be inherent in the plan and structure of subhuman animate creation. I can only offer Miss Adams the comfort that came to me of trouble shared when I became acquainted with an earlier work of Albert Schweitzer in which he feels forced to conclude there *is* no intellectual solution of the problem. The antinomy remained an unresolved tension within his own Christian Faith.

One thing seems certain, that God is no sentimentalist who would allow a soft heart to spoil a job which apparently required a hard head among the other requisites. And, who knows, perhaps Leibnitz was right after all that this is the best of all *possible* Worlds. When Margaret Fuller, bright and breezy, said, "I accept the universe," Carlyle grimly remarked, "G-ad, she'd better." Job too, learned that we are at a disadvantage when we try to reason with God.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 19s. 6d. per annum (post free)

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL.: EUS. 7334 Editorial: EUS. 2912

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London W.C.1. They should not in general exceed three to four hundred words in length.

The "Five Points"

SIR,—In a recent issue Mr. N. D. Blake enquired concerning the origin of the once-familiar "Five Points," quoting them very inaccurately from memory; he also asked "Who out-dated them?" I expected to see a quick reply, but none has appeared; hence this letter.

It was the well-known American Unitarian minister, Jas. Freeman Clarke, who in 1886 first grouped together the affirmations which in his mind formed a concise summary of nineteenth-century Unitarian belief—"The Fatherhood of God, the Brotherhood of Man, the Leadership of Jesus, Salvation by Character, and the Progress of Mankind onward and upward for ever."

Who out-dated them? I think the only answer is that though the first three affirmations possess the quality of permanence, the fourth and especially the fifth have out-dated themselves in the course of the years. "Salvation by Character" has a slightly pharisaic or self-righteous flavour, and as for the (inevitable?) Progress of Mankind, in the realms of philosophy, ethics and international affairs it has taken so many devastating knocks since 1886 that to affirm it in that precise form of words is no longer wise.

For these reasons the Council of the G.A. in 1929, when devising a useful leaflet entitled "Our Faith and Fellowship" to set forth the general position of our Churches, included the short paragraph entitled "The Essentials of the Christian Faith," in which three points are substituted for these questionable two, viz.—"The Victory of Good, the Kingdom of God, and the Life Eternal." The leaflet is reprinted on the inner cover of our Year Book, and the six points have been expounded in a shilling booklet by Rev. H. J. Rossington entitled "The Essentials of Christianity." Both that and Frothingham's eloquent exposition of the five points, written during the darkness of the first World War (Lindsey Press, 2s. 6d.) may cordially be commended. —Yours,

London. *Mortimer Rowe.*

Personality and Scientific Humanism

SIR,—Dr. Wilde, asking (January 29) if the good life is possible independently of Theism, says that the insufficiency of historical evidence precludes him from arriving at a conclusion. Mrs. Margaret Mead, twenty years ago, made an anthropological survey in New Guinea, her findings being recorded in *Sex and Temperament in Three Primitive Societies.* Remote from civilization and from contact with their cultures, she encountered the gentle kindly Arapesh, passionately absorbed "in small happy groups" in agricultural pursuits. Their children were brought up to greet their world as friendly, so much so that they would be "intolerably hurt" by the slightest rebuke. Violent conduct would evoke "amazed awe," being as unfamiliar as jealousy and acquisitiveness. Quarrels did undeniably occur—but fighting would cease should anyone be badly hurt. The most desirable marriage partners were held to be those with most relatives, since these latter would extend the circle of those upon whom affection might be lavished. The typical song and laughter of these pleasant folk was in pronounced contrast with the traits of their 100-mile distant neighbours, the Mundugumor.

Why should such a unique culture have evolved in apparent isolated spontaneity and had it any ideological basis? Mrs. Mead says little about its religious beliefs, beyond reference to its lack of any concept of original sin. She notes an entire absence of disinterested devotion to art or knowledge, doubtless incompatible with the good life as we conceive it. There must be many facets of Arapesh culture not covered in her survey: could any of your readers afford more extensive and up-to-date information as to the possible impact of Western missionary influence, etc., etc.?

Might I be allowed to add a plea for a more widespread study of Dr. Ian Suttie's profound work, *The Origins of Love and Hate,* which is one of the most revealing works ever penned on the fundamentals of human psychology, with peculiar reference to this vexed question of scientific humanism and the springs of human personality?—Yours,

Ansford Hill, Castle Cary. *Donald Mullins.*

Free Thought and Imagination

SIR,—Concerning the letter on "Free Thought and Imagination" in *The Inquirer* of January 29—is it not inadequate to suggest only four labels to cover the many and rich varieties in our Unitarian fold?

I know some of us are spiritualists, some are mystics (I myself am pantheistic, partly theosophist, partly agnostic, and belong to the Christian undenominational "Brotherhood and Sisterhood" (with branches all over the country))—and there must be many a happy hybrid who would be hard put to it to claim a precise label (especially if offered only the four mentioned) while grateful to be in the blessed healthy freedom of the Unitarian fold, where the lone wolf can find a home (without wearing sheep's clothing) as well as the lost lamb. "The wolf also shall dwell with the lambs." (Isaiah 11, 6.)

Surely we can count many grateful hearts, who have discovered such a fold, in which to find welcome, and fellowship in which to worship the one God.—Yours,

Heathfield, Surrey. *Christine Poultney.*

Nursery Schools

SIR,—The item "Closing of Nursery Schools," by Commentator, in your issue of January 15 gives some very wrong impressions concerning Nursery Schools. I would therefore ask the indulgence of your columns to correct these.

He implies that nursery schools were a war-time innovation to enable mothers to go out to work.

The fact is that they were in existence long before the war by virtue of the Education Act of 1918. Like any other school they existed for the benefit of *the child,* not for the benefit either of mothers or industry.

It is true that, as a war-time measure and for a period following the war, many nursery schools limited their admissions to children of mothers going out to work, and some, though not all, modified normal school arrangements of hours and holidays to meet these needs. Most of these, however, have now returned to pre-war conditions.

Unfortunately, nursery schools were brought more into the public eye whilst these war-time conditions prevailed and therefore the tendency was to get a wrong idea of their purpose.

This tendency was further strengthened by a ban placed by the Minister of Education on the building of new nursery schools during the war unless it could be shewn that such building would materially assist industry by taking children of mothers who would go out to work.

Misconceptions of the real purpose of the nursery school have therefore been unavoidable but the fact still remains that the real purpose of the nursery school is the nurture and education of the child.—Yours,

Burnley. *Gladys Bushell.*

The Christocentrics

SIR,—The recent article by an American visitor, and the reasonable comment on it by A. Douglas Millard in his letter which appeared in the same *Inquirer* as that of Mr. Laver on "Christocentrics," seems to indicate that our churches have a problem to face.

There seems little purpose in Forward Movements unless we are agreed upon what our Unitarian community has to offer.

For many years now, I have been teaching in the Sunday School, and my main source of inspiration in my efforts to help these children to become decent citizens and members of world brotherhood, has been from the "so-called Gospels." I believe the majority of teachers in our movement use the same source.

Am I now to be accused of instilling "poppy-cock" into these children's minds? I, and many more would like to know, for, if Unitarianism has no use for this teaching, will the G.A. or R.E.Y.D. please tell us, so that we can make way for these unbiased? free thinkers.—Yours,

Stockton-on-Tees. *Stanley Lees.*

[*This correspondence is now ended.*—EDITOR.]

THE CALENDAR OF THE CHURCHES

SUNDAY, FEBRUARY 6, 1955

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. ARTHUR W. VALLANCE
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Rev. SYDNEY H. KNIGHT

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. W. WADDINGTON
BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. MARTEN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Mr. E. T. WILLIAMS
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD McGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, ——
BLACKPOOL, South Shore, Lytham Road, 11, Mr. E. A. WEST, 6.30, Musical Service
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Supply
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Mr. D. OKELL
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. H. BIRTLES, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Mr. ARTHUR WILSON, 6.30, Mr. S. R. BUTLER
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. JONES
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. EDRIC SHAW
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWBIN
COSSLEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (Also 6.30 1st Sunday in month)

DEAN ROW, 10.45, Rev. A. B. DOWNING. STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, 11, Children's Chapel, and 6.30, Rev. F. COTTER
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. WILLIAMS
DITCHLING, Old Meeting House, 10.45, Mr. JOHN ROWLAND
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. J. H EVANS
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 11 and 6.30, Rev. RALPH PHILIPSON

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, ——
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45, Rev. ADA TONKIN, 6.30, Rev. J. B. TONKIN
HASTINGS, Free Christian Church, South Terrace, 11, Rev. DENBIGH HILTON, 6.30 Mrs. MURIEL HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. RALPH E. GODDARD
HORSHAM, Worthing Road 6.30, Rev. J MARTEN HALL
HUDDERSFIELD, Fitzwilliam Street, Rev. J. R. TONKIN
HULL, Park Street Church (Unitarian), 6.30, Mr. ALAN JENKINSON

ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MOSHOP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WELDS
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LEYTONSTONE, Vernon Hill, Gernon Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. McELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KNIGHTALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TEDMALL
LIVERPOOL, Bootle Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KER MUNRO
LIVERPOOL, Gateacre Chapel, 11, Mrs. M. P. STEWART
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. R. L. GOLLAND
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SIDNEY PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. DONALD P. MAW
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Mr. T. E. DALTON
LONDON, Golders Green, Hoop Lane, 11, Rev. JOHN KELTY, 6.30, Rev. K. C. TREACHER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11, ——
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. TREACHER (Also 6.30, 2nd Sunday in the month)
LONDON, Hind High Road, 6.30, Rev. DUDLEY RICHARDS
LONDON, Islington Unitarian Church, Upper Street Preston Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. DUDLEY RICHARDS, 6.30 Rev. E. G. LEE
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 11, Children's Service, 6.30, Mr. S. R. MARTIN
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DENNIS
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Rev. F. HANKINSON
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (Also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, ——

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Rev. DENBIGH HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Rev. A. E. POTTS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Mrs. H. WILSON
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, Supply
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. F. COLLINSON

NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 11, Mr. A. W. KERSEY
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL

PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RINGWOOD, Hants., The Meeting House, 11, Mr. ERIC KAY
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TEAPE

SALE, Atkinson Road, 11. Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS 6.30, Mr. H. MATHEWS
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. ERIC KAY
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Mr. J. HALLAM
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. CHARLES SIMPSON, 6.30, Mr E. E. LAWS
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. SIMON JONES
SWANSEA Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL, 2.30, Sunday School
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERSEY
TODMORDEN, Unitarian Church, 10.45 and 6, Mr. I. STANSFIELD
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Supply
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. H. MAGUIRE
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. MAURICE JOHNSON
WHITBY, Flowergate, 6, Rev. W. T. WILKINS
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

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AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Collins Street Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Mr. R. H. PRETHERSTONE, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. HALE. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Mission: Rev. W. BOTTERILL. Meetings as advertised
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANDREW CARMICHAEL
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B. C., Unitarian Church of Vancouver, 1550 Trafalgar Avenue West 11, Rev. JAMES A. CRAIG

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnell Road, 11 and 7, Rev. E. H. MORGAN
WELLINGTON, Unitarian Free Ch., Tidball's Buildings, 180 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. MAGNUS C. RATTRAY

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AUTHORS invited submit MSS all types (including Poems) for book publication. Stockwell Ltd., Elms Court, Ilfracombe. (Estd. 1898.)

Holidays Abroad

UNITARIAN PARTIES to Lugano and Italian Lakes (July 11-21); Montreux, Geneva and Paris (August 15-16); Scottish Highlands (early August). Lone travellers welcome. Write Rev. Parkinson, 32 Windsor Road, Doncaster.

THE EAST CHESHIRE UNITARIAN FRATERNAL

On Page 138 of the current G.A. Year Book there appears the name of a new Society: The East Cheshire Unitarian Fraternal.

The origin of this society dates back to a meeting of East Cheshire Lay Preachers' Union members in January, 1954, when those present decided to attempt a reorganization of the Union and a widening of its scope of activities.

Preliminary investigations revealed a number of laymen and women who were interested in the venture and prepared to support it. By the end of February, 1954, the name and objects had been defined; officers and committee elected, and in March the new society was formally recognized by the East Cheshire Union.

The aim of the Fraternal is to provide an opportunity for ministers and laymen to meet together to discuss matters of common interest relating to church affairs in general, and worship in particular; to accomplish other activities, including practical work and the training of layfolk for the conducting of services.

During the past twelve months this aim has been successfully achieved. Meeting at various churches in the locality on the third Tuesday of each month, an average of seventeen people have discussed seventeen subjects concerned with: the value and purpose of prayer, hymns, sermons, liturgical services, non-biblical readings; the function of a minister; the reasons for small attendances at worship; tolerance in religion, and personal beliefs. The majority of these subjects were introduced by laymen and women.

In October last an experimental service was held at Canal Street Church, Stalybridge. This took the form of a dramatic reading of the Book of Job under the title "The Injustice of Life," and was presented by seven members of the Fraternal.

The National Union of Unitarian and Free Christian Lay Preachers

AN EASTER SCHOOL
for Lay Preachers and others interested will be held at the
MANCHESTER COLLEGE, OXFORD

(Thursday evening to Monday noon, April 7 to 11, 1955)
Special qualified Lecturers on subjects of vital interest to Lay Preachers.

Charges: Full period £3 18s. 0d. or 19s. 3d. per day (all inclusive).

Special facilities for recognized Lay Preachers.

Please apply early and not later than MARCH 26 to any district Lay Preachers' Union Secretary or to
Mr. C. S. Butterworth, 33 Verdun Crescent, Rochdale.

Note: The Annual General Meeting of the National Union will be held at Manchester College, Oxford, on Saturday, April 9, at 2 p.m.

Union of Modern Free Churchmen
THE 1955 HARRY BULCOCK LECTURE
will be given at
The Court Room, Caxton Hall, S.W.1.
on Tuesday, February 15, 1955, at 7 p.m.
Lecturer: The Rev. Sidney Spencer, B.A.
Principal, Manchester College, Oxford.
Subject: Christian Doctrines Restated.
All invited. Collection for expenses.

GET THE WORLD VIEW

Send for List of Books on World Religion. If your Church has a Bookstall, we shall be pleased to make a grant of Books to help Church Funds.

THE ORDER OF THE GREAT COMPANIONS
Hertha's Chapel, Meopham Green, Kent.

The work of supplying churches in the Union when necessary has been maintained throughout the year by individuals and teams.

From a practical point of view, the East Cheshire Unitarian Fraternal is fulfilling a number of important duties. It is creating a closer companionship between the clergy and laity of separate churches in the locality; it is providing a chance for the expression and exchange of ideas, and so a means of teaching, learning and inspiring; and it is assisting those churches who have to rely wholly, or occasionally, upon lay preachers for the conducting of Sunday worship.

After one year there are great hopes and possibilities for the future of this experiment in co-operation.

Croydon: The Sunday School Party and Prize Distribution on January 22 was a very happy occasion. With their appetites whetted by games, about 40 scholars enjoyed a sumptuous tea provided by the Women's League. The Rev. J. P. Chalk then welcomed the parents and the prizes were distributed by Mr. Poole.

A capital entertainment followed which reflected great credit on the scholars and their trainers.

On January 30 we were honoured by the visit of Mr. S. R. Butler, President of the General Assembly, who conducted the morning service. To a large congregation, who were greatly encouraged by his presence, Mr. Butler spoke from the heart on the disciples' petition—"Lord, teach us to pray."

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Printed by Wakeman and Sons Ltd., Queens Road, Southend-on-Sea and Published by The Inquirer Publishing Co., Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) Jane Harrison, Deansgate, Saturday, February 5, 1955